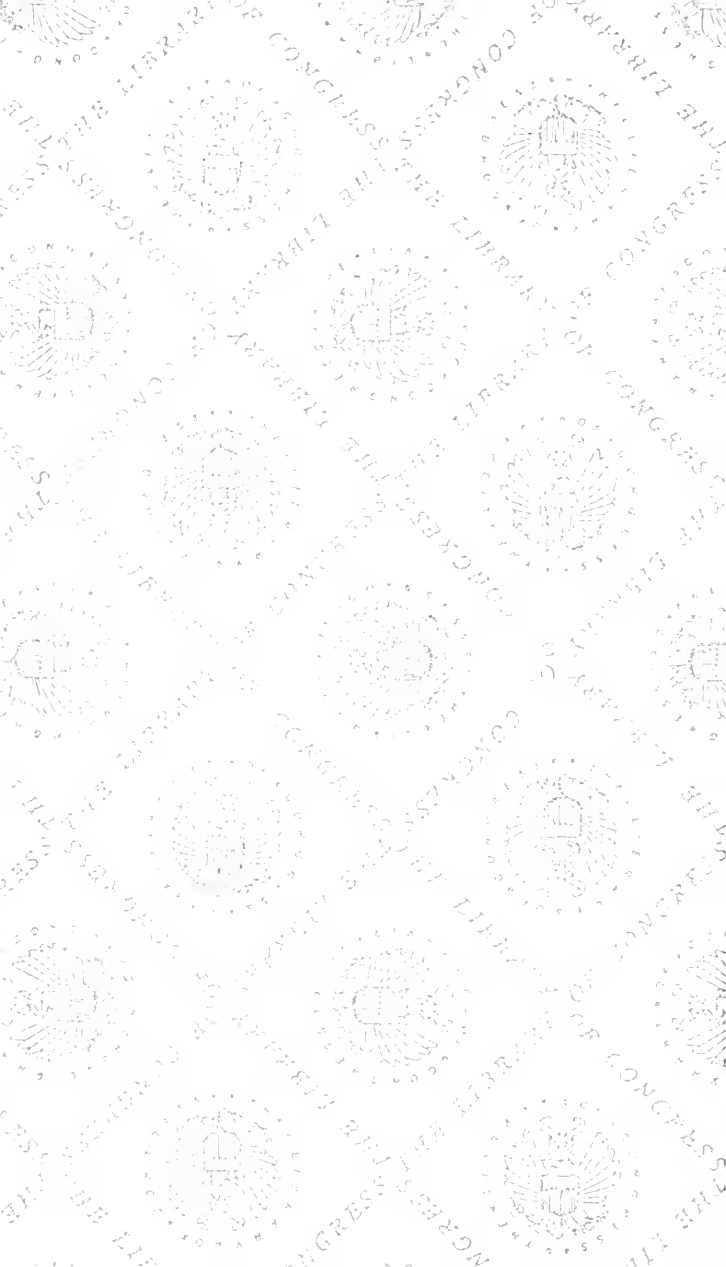


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L E T T E R

FROM

J A M E S B O Y L E ,

TO

W M . L L O Y D G A R R I S O N ,

RESPECTING THE

CLERICAL APPEAL, SECTARIANISM,
TRUE HOLINESS, &c.

ALSO,

L I N E S O N C H R I S T I A N R E S T ,

BY MR. GARRISON.

B O S T O N :

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P R E F A C E .

IN giving publicity to the following letter, (which has been addressed to me by one with whom I have no personal acquaintance, and of whose history I am comparatively ignorant,) I anticipate no little ‘agitation’ among those who are perversely wedded to the various religious sects, and the bestowal upon my head of no small amount of opprobrium as a ‘heretic.’ For whatever consequences may arise from its publication, I am fully prepared. It is a letter, which, bearing as I think it does the divine impress, and being impregnated with the spirit of truth, I dare not suppress. It is ‘of heaven, not of men.’ It utters momentous truths in startling language. It is a testimony for God which cannot be overthrown, though it may be misapprehended, misrepresented, or ridiculed by those who read it. That there are thousands of enfranchised souls, who will hail its appearance with joy, I have no doubt ; nor is it less certain that a still greater number will be found, in whom it will excite sectarian animosity, and a pharisaical and persecuting spirit. Whoever has ‘ceased from man,’ and emancipated himself from the thralldom of carnal ordinances and proscriptive creeds, and realized what it is to be a freeman in the Lord, will be greatly refreshed by its perusal.

I publish it on my own responsibility—not as an abolitionist, but as a Christian. For the sentiments it

contains, the anti-slavery cause is not, directly or indirectly, responsible. The individual who shall quote it to the disparagement of that sacred enterprise, or who shall implicate any abolitionist but myself for its appearance, will manifest that he has no regard for truth, but is a wilful deceiver. Doubtless, some even in the anti-slavery ranks will be offended, because I exercise this freedom—and because, as they may plausibly contend, I shall thereby injure the abolition cause. My first reply is, that, in pleading for universal liberty, I cannot consent to be bound ; and I ask, why am I obligated to suppress my views on all subjects except the abolition of slavery, any more than a Methodist abolition brother is bound to be silent respecting Methodism, or a Baptist respecting the doctrine of baptism ? I enter my solemn protest against the absurd conclusion, that, inasmuch as my attention and labors have been specially directed to the overthrow of slavery, therefore I have vacated my right to avow my sentiments on other subjects ; and that, whenever these sentiments are uttered, they are only an exposition of the creed of abolitionists.

My second reply is, that my anxiety for the emancipation of my enslaved countrymen is continual, earnest, intense ; but it is not, it ought not to be, so strong as to make me both blind and dumb to all other abuses and impositions. In assailing spiritual despotism, no injury to the natural rights of man must necessarily follow. Were it not that American slavery is upheld and sanctioned by the American church, that vast system of pollution and blood would cease to exist. How, then, can it be urged, that by exposing the abominations which take shelter in the very bosom of the church, we shall retard the progress of the anti-slavery cause ?

The multiplication of societies, within the last twenty years, for the overthrow of specific evils which have attained a gigantic growth, is equally instructive and admonitory. As my brother Boyle forcibly remarks, ‘They are not the revelation of the Lord from heaven,’ but only pioneers in the cause of holiness. They have served to reveal the deep corruption of the various religious sects, the worthlessness of creeds, and the hideous deformity of the religion which obtains among us—a religion which allows the military chieftain to pursue his murderous vocation, and the slaveholder to make merchandize of souls, and winks at a host of practices utterly inconsistent with the spirit, the example, and the precepts of Jesus.

As allusion is made in the following letter to my sentiments respecting the Sabbath,—sentiments which have been grossly misrepresented, or strangely misunderstood, by many—I make the following extracts from my review of a speech delivered by Dr. Beecher at Pittsburgh, in vindication of the holiness of the first day of the week :

‘Dr. Beecher asserts that ‘the Sabbath is *the great sun of the moral world* . . . the cord by which heaven holds up nations from the yawning gulf of corruption and ruin.’ The language of the Psalmist is—‘The LORD GOD is a sun’—‘The LORD is my light and my salvation.’ The apostle John says—‘In him (CHRIST) was life ; and the life was *the light of men*. That was the *true* Light, which lighteth every man that cometh into the world.’ If every thing that is valuable or sacred depends upon the religious observance of one day in seven, is it not a marvel that our Saviour never hinted at such a fact ? Neither does Matthew, Mark, Luke, John, Peter, Paul, nor any of the evangelists or

apostles ; not one injunction do they give on the subject : On the contrary, Paul, the great expounder of christian doctrines and duties, expressly tells the Colossians—‘ Let no man therefore judge you in meat, or in drink, *or in respect of a holy day, or of the new moon, or of the Sabbath*—which are [were] a *shadow* of things to come ; but THE BODY IS OF CHRIST.’ To the Romans, he says—‘ One man esteemeth one day above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind . . . But why dost thou judge thy brother ? . . . For the kingdom of God is not meat and drink, [i. e. not the observance of any outward form or ceremony,] but righteousness, and peace, and joy in the Holy Ghost. *For he that in these things serveth Christ, is acceptable to God, and approved of men.*’ Again—‘ If any man be in Christ, he is a new creature.’ When ? Now—to-day—always—as truly obedient and acceptable on Saturday as on Sunday.

In this matter we fear that the *spirituality* of the gospel is not clearly discerned, in all its length and breadth, its height and depth. ‘ Then, verily, the first covenant had also ordinances of divine service, and a worldly sanctuary.’ Now they are swept away—‘ for if the first covenant had been faultless, then should no place have been sought for the second’—and the command to the Jews, ‘ Ye shall reverence my sanctuary,’ is no longer obligatory upon any portion of mankind, in regard to any building made with hands. ‘ Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.’ Among the Jews was a high priest, who went into the second tabernacle alone, once every year, not without blood, which he offered for himself, and for the errors of the people : the Holy Ghost this signifying,

that the way into the holiest of all was not yet made manifest, *while as the first tabernacle was yet standing* : which was a figure for the time then present,' &c. But now, 'after the similitude of Melchisedec, there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life—who is set on the right hand of the throne of Majesty in the heavens ; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' Let men consecrate to the service of Jehovah, not merely one day in seven, but *all* their time, thoughts, actions, and powers. Now, too generally, their piety is marked by spasmodic action once a week, though they find it irksome even to secure that action uniformly. They have not entered into spiritual rest—they are still carnal. 'For we which have BELIEVED,' says the apostle, 'DO ENTER *into rest*.'

While, under the first covenant, there were ordinances of divine service, and a worldly sanctuary, and an ark of the covenant, and a chosen priesthood, it is evident that the Sabbath was essentially important, without which, all the rites and ceremonies of an outward worship (then indispensable and obligatory) could not have been perpetuated. But the priesthood, as such, has long since been extinct—the ark has vanished—the sanctuary is demolished—the handwriting of ordinances is nailed to the cross—and the purely spiritual reign of Christ has been ushered in, to the abolishment of every type and shadow. Nor is it less certain, that the institution of the Sabbath had special relation to the deliverance of the Israelites from Egypt, and to their situation as the chosen people of God. 'See, for that the Lord hath given you [the Israelites] the Sabbath, [a special favor evidently, and this was before the Deca-

logue was written,]—*therefore he giveth you on the sixth day the bread of two days*: abide every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day'—evidently an extraordinary observance. [See Exodus, ch. 16.] Again—'Six days thou shalt do thy work, and on the seventh day thou shalt rest: [why?] that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.'—[Ex. ch. 23.] Again—'And the Lord spake unto Moses, saying, speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep: [why?] for it is a SIGN between *me* and *you* [not all flesh] throughout your generations, [i. e. till the Messiah come;] that ye may know that I am the Lord that doth sanctify you. *Wherefore, THE CHILDREN OF ISRAEL shall keep the sabbath, to observe the sabbath throughout their generations, [mark!] for a perpetual covenant*—[i. e. until the introduction of the new covenant.] It is a SIGN *between me and the children of Israel forever*.'—[Ex. ch. 31.] Again—'The Lord made a covenant with us in Horeb. *The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire . . . Thou shalt have none other gods before me,*' &c. Here follow the ten commandments; at the close of the fourth is this explanatory reason for its observance—'And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: *THEREFORE [for this identical purpose] the Lord thy God commanded thee to keep the sabbath day:*' [Deuteronomy, ch. 5.]

‘Tell me,’ says Paul, ‘ye that desire to be under the law, do ye not hear the law?’ ‘Six days shalt thou labor, and do all thy work; but the *seventh* day is the sabbath,’ &c. Yet, without any hesitancy, Christians disregard that command, as no longer binding upon them,—at the same time, *mirable dictu!* that they appeal to that command as of universal obligation! The day which God set apart and sanctified, they habitually violate; and they attempt to make holy a day, the observance of which is not enjoined, either by God or Christ, either by the apostles or primitive church! Nay, if we should religiously observe the seventh instead of the first day of the week, they would deem us worthy of censure, and of ecclesiastical discipline—and yet they say, we must obey the fourth commandment! If it be said in reply, that we err in this matter—that they would not condemn us for keeping the seventh day—and that it is immaterial what day of the week we observe, provided we set apart a seventh portion of our time for religious worship:—then, we retort, and say, that such a license is not to be found in the fourth commandment, but it is substituting man’s appointment for God’s, human authority for divine—and we ask, moreover, if the first day of the week be not *truly* and *intrinsically* a *holy* day, how dare any religious body to punish its members, either by expulsion or censure, for not regarding it as more sacred than Monday, or Wednesday, or Friday? For either the day *is* holy, or it is *not*: if it be, then a violation of it is sinful, and no other day can be substituted in its place—if it be not, then not to observe it in a particular manner cannot be sinful; and nothing but bigotry, or superstition, or will-worship, or pharisaical conformity, or priestly craft, will call for the infliction of pains and penalties upon those, who, in ac-

cordance with the liberty granted by the apostle, 'esteem every day alike.'

Most certainly, no man, who has not consecrated all his time to the service of God, has ever consecrated a seventh part of it; and no man, who reverently regards all days as holy unto the Lord, will desecrate either the first or seventh day of the week.

How lamentable is the truth conveyed in the following extract from Thomas Erskine's Essay on Faith:—
 'Men are apt to think, that religion is just one of the many duties of life, and that it ought to have its own time and its own place like the others—and they set apart for it churches, and Sundays, and certain other occasions—and having done so much for it, they seem to consider it an intruder, if it appears out of these limits. Thus we know, that although the authority of God and the inspiration of the Bible are nominally acknowledged in this country, yet any one who, in the great deliberative assemblies of the nation, for instance, should quote the Bible as a reason for giving his vote one way or another, would be generally regarded either as a fanatic or a hypocrite. The introduction of such a book, or such an authority, would be considered almost as great an impropriety, as the introduction of a band of music. Now, religion is not just one of the many duties of life; it is itself a life; it is the taking a man off from his own root, and grafting him on God, as the new root of all his thoughts, and desires, and doings. And as the sap of the root circulates through every branch, and twig, and leaf of the tree—so the love of God, which is the sap of this new spiritual root, ought to circulate through every thought, and desire, and action of the man. * * * The same men who would scout the mention of the Bible in one place,

would have no objection to it in another ; they go to church, and even to Bible and Missionary Societies, perhaps. All that they insist on is, that religion should keep its own place. They know it only as a decency ; they do not know it as *the great truth*,—the paramount relation of their being,—as that which, according as it is present or absent, determines the character of every thought, word, and action, to be either right or wrong essentially.’

For myself, I know that it is ‘my meat and drink to do the will of my heavenly Father.’ My joy is, that I am a partaker of Christ’s sufferings ; my happiness is, to be reproached for the name of Christ ; my life is, to be always delivered unto death for Jesus’ sake ; my reputation is, to be ranked among madmen, fanatics, and incendiaries ; my pleasure is, in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ’s sake. The things of this world—its pursuits, its honors, its emulations, its fortunes, its reputations—I tread under my feet. The overthrow of Satan’s empire, and the triumphant establishment of the Redeemer’s kingdom on earth, are what I earnestly desire and seek. Believing, therefore, that the following solemn and thrilling Letter will be instrumental in advancing the cause of true holiness, I give it publicity, commending it to the serious consideration of every reader.

WM. LLOYD GARRISON.

BOSTON, MARCH 24, 1838:

LETTER.

ROME, Ashtabula Co. Ohio.

DEARLY BELOVED GARRISON :

From the commencement of my acquaintance with the *Liberator*, I have esteemed you as a brother ; and as that acquaintance has advanced, my confidence in you, as one guided by wisdom from above, has extended proportionably. ‘Love is strong as death—many waters cannot quench love, neither can floods drown it : if a man would give all the substance of his house for love, it would utterly be contemned.’ Such is the affection, my brother, which I cherish toward you, and the noble object which you are engaged in promoting.

For your fearless, faithful attack of that mass of atrocious abominations, slavery—your bold act of unmasking that treacherous wolf in sheep’s clothing, the Colonization Society—your advocacy of Christ-like principles of peace

—the independent expression of your sentiments respecting human governments—a pagan originated sabbath, (SUN’S-day,) ‘the main pillar,’ not ‘of Christianity,’ but of the power and tyranny of a rotten priesthood—your wise refusal to receive the mark of the Beast, either in your forehead or in your right hand, by practically sanctioning the irreligious sects which corrupt and curse the world—your merited denunciations of these sects—of their sordid, dough-faced, popish leaders—but, above all, for your Christ-exalting poetry, ‘CHRISTIAN REST’—(poetry only in its *literary form*, not in its divinely originated, ever-living *sentiments*—sentiments which constitute the very quintessence of Christianity—which will yet, I trust, by the power of God, deliver this world from political and ecclesiastical delusion, usurpation and oppression—from the lust of gain, of power, of pre-eminence—from the dominion of sin, of Satan, of SELF—which will transform this unhappy world into a paradise, a tabernacle of God, a spiritual house, a holy temple, in which spiritual sacrifices will be continually offered, acceptable to God through Jesus Christ)—for all these things, and many others, dearly beloved, you are in my heart to live and to die with you. To God I give the glory of raising you up to fulfil, through you and your uncompromising

coadjutors, some of his most glorious purposes—to open to the gaze of astonished men, the chambers of abominable imagery, and to set up a lofty beacon to point the burdened, the agonized, the oppressed—oppressed by man, by superstition, by bigotry, by pharisaic observances, by sensual lusts, by Satan and sin, in every form, to the only ‘TRUE REST’—THE REST OF GOD.

I have been much interested, of late, in your controversy with ‘clerical abolitionists.’ I must confess, I was hardly prepared to expect from these men, or any other, as a grave charge against you, that you held to keeping an every day sabbath of holy rest! These men profess to hold in their hands the credentials of heaven, authorizing them to communicate to the world the glorious intelligence of a Savior’s conquests over death, hell and sin, who, as an all sufficient Redeemer, ‘ABLE TO SAVE TO THE UTTERMOST all who come unto God by him,’ is ‘*the same*, yesterday, TO-DAY, and FOREVER’—yea, they contend that their great business is ‘to preach—warning every man, and teaching every man, in all wisdom, that they may *present every man perfect in Christ*’—yet these are the very men, who, in the face of heaven and of men, hesitate not to charge upon you, as a *crime against God, against pure and undefiled religion*, that you

‘speak of keeping not one in seven, *but* ALL DAYS HOLY ’!!!

I was equally astonished at another remark of the ‘clerical’ gentlemen. Speaking in reference to your opinions of a legal sabbath, they exclaim, ‘Oh, let us recur to the history of beautiful France, and see, as the effects of the abolition of the sabbath and its accompanying institutions, her fair fields crimsoned with the blood of her guilty and infatuated sons!’

What kind of a sabbath do these men suppose is observed in popish countries?—(of which France was one, at the time the process was commenced which developed the fearful events of her first revolution.) *I was born and educated a Romanist, and in a popish country*, and can therefore speak the things I do know, and testify the things which I have seen. A Roman Catholic sabbath is a day spent in religious mummary and gross sensuality. Its observance consists in attending mass in the morning, (a mock service in an unknown tongue,) and spending the afternoon in card-playing, drinking, fiddling and dancing, breaking and racing horses, and attending the theatre in the evening, where there is one. (Look, for an example, *in this country*, at New Orleans!) It may be said that these statements apply to the cities only. I answer, not so—it is with the country I am

more particularly acquainted; and every thing I have stated is as true of the country as of the city, excepting only the theatre. What, then, was the sabbath in France, before it was exchanged for the Decade? What do history and analogy say? Their unequivocal testimony is, that neither a Jewish nor a puritanic sabbath was observed, nor one within ten thousand degrees of either of them. It was a day devoted to the grossest superstition, delusion, hypocrisy, earthly, sensual, and devilish gratifications—a day in which men were said to eat the body, soul and divinity of Jesus Christ in the morning, and in the afternoon actually indulge in the lowest profanity, in sottish drunkenness, and carnal pleasure!!

But what are the ‘*accompanying institutions*’ of a popish sabbath? 1. A priesthood, as vile and fiend-like as ever cursed this miserable world—a priesthood that have waxed fat, and rioted upon the spoils, the chastity, the blood of myriads of ruined and murdered victims!!—that have thus far existed and maintained their power and supremacy, by keeping their dupes in the deepest ignorance, buried in superstition, in bigotry, in terror, and in crime. 2. The pretended offering of Jesus Christ times without number for the sins of men in the ‘sacrifice of the Mass’!!—thus saying that the ‘offering of

himself *once*' is not sufficient! 3. The eating of Almighty God, with the entire body and soul of Jesus Christ, in the form of a wafer!! 4. Penance—kneeling in the broad-aisle of the church, and licking up the dust on the floor—castigating the naked body with cords and whips, and many other such-like heathenish, self-inflicted tortures, designed to propitiate God for their sins—thus making a Christ of themselves. 5. Confession to a priest, and the reception of a pardon of all sins from him. 6. Excommunicating and damning all heretics (i. e. all who differ from them) to the lowest hell forever!!

Surely God must have been brought to the greatest extremity for a sabbath, to judge a nation so terribly as he did France for abolishing *the one they had*, and 'ITS ACCOMPANYING INSTITUTIONS!' But the 'clerical' gentlemen are very much in fault on another point: they represent the bloody deeds of the Jacobins as '*the effects*' of 'the abolition of the sabbath and its accompanying institutions:' whereas, the substitution of the tenth day for the seventh was a late act—which was done *after* most of the sanguinary scenes had been acted, which distinguished the reign of terror.

It has long been customary with 'clerical' men (including Dr. Beecher, a man from whose

general intelligence we have had reason to expect better things,) to represent the fearful deeds of the French revolution as the product of infidelity merely. These representations may deceive those who are ignorant of the facts in this case, but with those who know them, a very different judgment will be formed. The infidelity of France was the natural product of the popish soil on which it grew. Every one who has read the history of France, and who has even a grain of honesty, must confess that all the cruelties, and blood, and debauchery of the revolution, must be charged primarily to the religion and priesthood of the Mother of Harlots. Voltaire, D'Alembert, Diderot, Rousseau, and their coadjutors, proved to the people of France that *their* religion was preposterous and ridiculous—which was easily done; that it was the mother of superstition, of deceit, of cruelty, of the lowest barbarism, of the most degrading ignorance, and of intolerable oppression. The people were convinced: they arose in triumph, and threw it off. Divested of this, they were of course divested of all—for they knew no other. There was no other alternative than infidelity. Their priests had previously satisfied them that protestantism was a most egregious modern delusion. Voltaire and his associates equally and irrefragibly convinced them that

popery was as egregious an ancient delusion ; and God, to punish ‘ the bloody house of Bourbon,’ the cruel, haughty aristocracy, the rapacious, persecuting priesthood, and their merciless tools, gave them over into the hands of those who were disposed neither to pity nor to spare : and the nation he delivered up to their own vile affections, burning lusts, and raging passions : in short, he gave them blood to drink, for they were worthy—because they had most perfidiously betrayed the confiding, extinguished every spark of religious liberty, and persecuted unto prison, to banishment, and to death, millions of defenceless people.

I hesitate not to assert, that it was ‘ the sabbath ’ of France, and ‘ its accompanying institutions,’ which induced the reign of terror, or, in the words of the ‘ clerical ’ gentlemen, ‘ crimsoned her fair fields with the blood of her guilty and infatuated sons,’ and not their abolition. It would seem, from the sympathy manifested by ‘ clerical ’ men in this country toward the religion and priesthood which were abolished in France, that they would rather have a religion and a priesthood from hell, than none at all.

I have often thought, in reference to a popish and sectarian zeal for certain institutions, of the question of Prince Frederick, Elector of Saxony, to Erasmus, and of his answer. Fred-

erick asked Erasmus, ‘What *reason* the Pope and the monks had for their violent opposition toward Luther?’—‘Ah! reason enough,’ answered Erasmus: ‘he has touched the Pope upon the crown, and the monks upon the belly.’ When you meddled with the sabbath, *alias* ‘the great sun of the moral world,’ *alias the power and supremacy of the priesthood*, you touched them upon the crown and belly both—‘reason enough’ that you are a bad man, and should be sacrificed to appease the gods you have offended. The seventh day, as a rest from the toils of the week, I consider a great physical blessing, especially to poor and laboring people, and also to oppressed animals; but, as a religious institution, I consider it a great curse, in many respects.

In the winter of 1834, I was invited by the Free Church of Hartford, Conn. to spend a few days with them in religious exercises. I accepted it, and went—found their pastor, Wm. C. Walton, on his death-bed, and the Church in much affliction. I remained with them till poor Walton closed his career—preached his funeral sermon, and was about to return home, when the Church gave me a pressing invitation to become the successor of Walton as their pastor. This I declined, because I was already engaged elsewhere, in what I considered a more

important field. Not long after, your redoubtable Mr. Fitch succeeded Walton—and here I became acquainted, through the medium of others, with the character and spirit of the man. About the time, or soon after his installment, the question was agitated in the church, ‘Whether it was, or was not, one of the distinctive peculiarities of a believer in Christ, that he is pure in heart, and walks with God in uninterrupted communion?’ Some of the most prominent, active and exemplary men in the church took the affirmative side of this question : among them was the superintendent of the Bible class, a soul hungering and thirsting after righteousness. Fitch became greatly exasperated, and drove him from his superintendency : though meek, submissive and forbearing, F. pursued him until he succeeded in excommunicating him and others. A nearly similar course took place in Acton, under Woodbury’s management. The same subject was taken up there, and several were investigating it with that interest which its momentous nature demanded. The dreaded excommunication was held *in terrorem* over the heads of all who were pursuing their inquiries into the hated question. Yet these men pretend to hold to all the cardinal doctrines of Abolition : one of the most valuable and sacred is, the prin-

ciple of FREE DISCUSSION, *unawed and untrammelled.*

When I learned that these men, and others of their stamp, had espoused the cause of Abolition, I remarked to my friends, that they had embarked chiefly for this reason: that they had *nothing to lose*, but, instead of this, a brighter prospect of acquiring popularity in this way than of any other; but when they should come to see, (*and that period they would see,*) that they had SOMETHING TO LOSE, that moment they would abandon the ship, crew, and cargo. They well knew that they possessed no pre-eminent, intrinsic talents, which fitted them, single-handed and alone, to reach that moral prominence for which their base-born ambition panted: hence, seeing Abolition as a rising wave, which would ultimately course its way over the vast ocean of mind, they sprung upon it, hoping thus to be borne to that extensive popular notice and distinction which they desired.

My brother, you cannot depend upon those professed abolitionists, who have never relinquished any valuable personal interest to subserve the cause of humanity; who prefer power, place, or station—character, life, limb, possessions, or kindred—sect, party or priesthood—forms, ceremonies, or outward observances—to the disenthralment of the poor slave—yea,

of millions of oppressed brethren, bleeding in iron bondage. If they do not prefer the deliverance of the captive to every thing personal as it regards the things of this world, or those temporary ones which must pass away with it, I would not give a fig for them. They are dastardly spirits, who will desert you in the time of trial. We can know no man *until he is put into the fire*; and if he comes out unscathed, just in proportion to the number of times the furnace has been heated, may we calculate his value, his stability, his integrity—yea, his Christ-like disinterestedness. Such men as L—— T——, T. D. W——, and many others, who have not only passed the bridge, but demolished it, and hence can never know retreat—men fearless, independent, disposed to follow truth, pure truth, through blood, and fire, and vapor of smoke, reckless of consequences—can never prove recreant to the principles of abolition, or to whatever they may legitimately lead. I name these men, because I am more particularly acquainted with them, especially with W***—dear soul!—he is my brother—bone of my bone, and flesh of my flesh. For these nine or ten years, as Jonathan loved David, so have I loved him. I know him, have proved him, and am assured that he is as precious a spirit as walks the earth.

The spirit with which you are now in conflict is no other than the spirit of priestly domination and sectarian selfishness. All the appeals which have been made to vulgar prejudice, to the low, earthly, base spirit of party, in relation to the character of 'the ministry,' 'pastoral rights,' 'the visible church,' 'the Sabbath,' *et cetera*, are nothing less than the developments of sheer acrid sectarianism. The spirit of Abolition is free, expansive, elevating, ennobling. It repels every human and degrading fetter. It gives to body and mind as wide a sphere for intellectual and benevolent action, as their capacities demand. It claims every man, of whatever clime, country, or color, as a brother—and knows no treacherous, exclusive, or enslaving shibboleths. I have for some time been fully satisfied, that Abolition and Sectarianism cannot long walk together. They are like the iron and clay of Nebuchadnezzar's image; they do not, cannot, will not, cleave the one to the other: nay, more—they must, in the very nature of the case, mutually repel each other. Sectarianism draws a circle around its captives, and forever forbids them to step, or think, or act, beyond its miserably contracted limits. It cramps and withers mind. It is the uncompromising enemy of freedom of thought, freedom of discussion, and freedom of action.

It makes the love of its creed, the love of its party, the love of its traditions, and subserviency to its priesthood, the test of character and fellowship, and not the pure love of God, and the universal love of man. It is a spirit of selfishness, jesuitism, and persecution. It demands the control of every moral and political movement. If this is not granted, it will seek, by the meanest and basest of arts, their destruction; but if its demand is complied with, the noble objects will be prostituted to the selfish, niggardly interest of the party; or, if this cannot be done, they will receive a deadly moral paralysis. It is the bane of all that is true, and lovely, and honest; and bears upon its infamous front, all the lineaments of the first-born child of Satan.

Sectarianism (and in this term I include priestly pride and domination) is now the greatest obstruction which lies in the way of Abolition. The fear of dividing the party has stanchèd the sympathies, and paralyzed the energies of tens of thousands; has led the corrupt clergy of the North to search heaven and earth for apologies for slaveholding; has led them, and their blind-led votaries, to close every door within their control against the free discussion of human rights—to exclude from the religious press, the presentation of the agoniz-

ing state of millions held by the venomous fangs of inexorable cocatrices. It is Sectarianism which furnishes nearly all the ARGUMENT—and argument, too, from the highest and most sacred sources—to justify a system of lust, of rapine and blood-guiltiness, of the worst character ; which does more to quiet the conscience of the slaveholding banditti, than all other advocates and apologists combined ; which has done more than any other army of the aliens, to furnish influential materials of which mobs have been composed—to make them fierce, cold-blooded, and eternally impenitent—and to keep in countenance all who justify, who instigate, who connive at, and protect them. Sectarianism is fitted to affect men in every place, in every circumstance, in every relation of life, because it is more or less connected with almost every moral, social, commercial, or political alliance : hence, it holds in its hands a more tremendous power, possesses a more extensive dominion, than all other influences put together ; and, therefore, does more than all things else to hold back the car of Abolition.

Look at the gigantic, yea, despotic power of the priesthood, as presented by one of their own number in one of their ‘high places.’ At an annual meeting of the American Education So-

ciety, one of the prominent 'clerical' speakers (Artemas Boies) made the following remarks :

• The pastor sustains a relation to his flock which is unique. He is brought in contact with every cord of the human heart, with every age, and class, and condition in the community with which he is connected.—There is not a scene of domestic sorrow or of joy, in which he is not called to mingle. There is not a movement for intellectual improvement, not a scheme for moral or religious effort, but looks to him for the impulse and energy of his example. But above all, he is entrusted with the moral principle or power in man, which gives shape to his character, and settles his destiny! The teacher, whose work is with conscience, sustains a responsibility, and wields a power over the human mind, which no other man can exert. *It is to no purpose to say, WE ARE FREE—WE CALL NO MAN MASTER OF OUR FAITH.* And I ask, where is there *a church*, where is there *a society*, I care not of WHAT SECT, who do not consider THE INTERPRETATION OF THE BIBLE, which they receive from THE PASTOR *in whom they confide*, [i. e. whom they have hired to teach them instead of God,] as THE TRUE INTERPRETATION? Let me repeat, then, you cannot destroy *the influence of the clergy*, without annihilating their existence as a distinct body of men!!' See Report of the Am. Education Society for 1831.

This testimony is true! We see here what spirit the American Education Society infuses into its beneficiaries—what spirit trains and disciplines them in the College and Theological Seminary—what spirit pervades Presbyteries, Assemblies, Conferences, Associations—what spirit hushes inquiry, sears the conscience, induces inaction in regard to slavery, abolition, holiness, &c. in thousands of congregations, and ten thousand times ten thousand individuals.

Moreover, we learn here what are meant by 'pastoral rights'—by 'the sabbath, the great sun of the moral world'—'the visible church,' 'the character and influence of the ministry.' We learn, also, by their own confession, what awful prerogatives are claimed by peccable and short-sighted self-styled clergymen—viz. that of '*giving shape to the character, and settling the destiny,*' not only of every intellectual and moral effort, but of *myriads of immortal souls!!* Surely we may well be prepared to expect assumptions of almost every prerogative where we see them unblushingly claiming the exercise of a despotic tyranny over THE FAITH of men—that faith which 'shapes the character, and settles the destiny' of the soul!—while these very men are divided and sub-divided among themselves, and differ in ten thousand ways in regard to what constitutes the true faith of the gospel, the true method of biblical interpretation, and the true meaning of scripture!

I have said that the spirit with which you are now in conflict is that of priestly domination and sectarian selfishness; and you have indeed aroused an enemy, more subtle, more treacherous, desperate and unrelenting, than you have ever previously met. Solomon says that 'A whore is a deep ditch and a narrow pit.' Such is the mother of harlots, and all her

daughters ; and woe to the man who becomes involved in their mire, or their jesuitical darkness ! None but the angel of the everlasting covenant can pilot him out, or give him victory over the evil Genii who preside over the chaotic mass.

I know well the spirit which now attacks and mortally hates you, having been both papist and protestant—been made satisfactorily acquainted with the peculiar tactics of each—having known many hundreds, yea, I may say, thousands of ‘ministers’ personally—having known very many in public and in private—I have no hesitation in saying, that, as Bachelors of Arts, and Masters of Arts, and Doctors of Arts, no arts on the earth, or beneath the earth, can surpass theirs.

The contest in which you are now engaged is not the last, but it is most certainly the decisive one between Abolition and Sectarianism. Many who join with you now, and many who are mere spectators, do not perceive the real bearing, or the infinite importance of this controversy. Abolition is destined to dash in pieces, as a potter’s vessel, every sect in Christendom. But it will not do it by its own wisdom or might ; but as the Battle-Axe of Almighty God, it will be as vehemently and effectually used in his hands, as was the instrument of

death in the hands of Samuel, when he hewed Agag in pieces before the Lord in Gilgal. It has already severed the Presbyterian sect in twain: it has commenced the work of division and dissolution in the Methodist Episcopal sect. Like a ponderous giant, it will ultimately tread upon the necks of all, crushing them beneath its massive feet. The direct and fiercest conflict has not yet commenced; but it will come—and tremendous will that conflict be. Abolition will yet reach that point where the question will arise, (and appropriately too,) whether it shall advance, or yield the ground to an irreconcilable rival?—for one of them must finally perish by the hand of the other. And when that question comes, the open declaration of exterminating war will be made. You must expect to pass through sorer trials than you have ever yet known. You must expect to be blackballed from head to foot, and made to run the gauntlet (Indian fashion) in the worst way. You will have to do with an enemy which has perpetrated more crimes, inflicted more cruelties, sacrificed more victims, shed more blood, trampled upon more rights, secular and sacred, than any other hoary giant foe of God and man. The Lord has put you, my brother, in the front rank of his advanced guard, and, fighting under

his banner, you can never fall--you cannot fail to triumph.

I have observed, of late, that you have become satisfied, that moral influence will never abolish slavery in this country. Of this, I have long been certain. Reference has often been made to the West Indies, and assurance of the success of anti-slavery measures, in this country, has been gathered from their success in Great Britain and the colonies. There would be ground for this, if our religious and political attitude resembled that of the mother country. The Moravian, Wesleyan, and Baptist missionaries in the West Indies, possessed no interest in the slaveholding system. Their congregations and churches were mostly composed of slaves or colored people: hence, their sympathies were altogether on the side of the oppressed. The slaveholders were always jealous of them—ever disposed to set limits to their influence, their efforts, and their liberties—to traduce, to persecute, and assail them with violence. The sects with which they stood connected in Europe were equally disconnected with the system.—The clergy of the slaveholders were members of the Church of England, and being patronized by the oppressors, they were to a man in favor of the perpetuity of slavery. Yet their brethren of the establishment in Europe, generally, were

not disposed to act with them. Interests and influences, such as operate among us, upon the sects of the north, in regard to their southern brethren, did not exist, or were not of sufficient importance to affect them. The great and almost the only barrier in the way of abolition was the interest held in the system of slave labor by the aristocracy of Great Britain. But, by the overwhelming pressure of the public will, they were compelled to give way. Further, the abolition of slavery in the West Indies was completely within the power of the people of the mother country, and they needed not a *great moral change*, such as would lead them to give up a supposed personal interest, but simply a given amount of intelligence, fitted to wake up their natural love of liberty and sympathy with the oppressed, which would bring them to exert that resolute and appropriate action, which was adapted to the effectuation of the desired object. If the people of Great Britain had been compelled to wait until by moral influence they had convinced the slaveholders and their time-serving clergy of their criminality, and thus led them to consent to the abolition of slavery, how long a period, do you suppose, would have elapsed, before their desire would have been gratified?

Now, look at our own country. We are

able to exert no other than a moral influence on the slaveholder. We can effect nothing, unless we can bring him to see his sin, and voluntarily to renounce it. But, to me, insurmountable difficulties are in the way, so far as mere moral suasion is concerned. The oppressor, with the obstinacy and desperation of a demon, has closed up every avenue of access to his understanding and his conscience, so far as this has been within his power. He has transformed the pages of the Bible into brazen shields, to ward off every arrow of truth. He has thrown around him a rampart of spongy priests, who, like bales of cotton, extract the momentum from the balls that are levelled at his callous heart. He has trampled under his impious feet, the rebukes and remonstrances of the civilized world. He has shown a corinthian impudence, which would look the moral world out of countenance. He has perpetrated the most daring and unparalleled piracy, to give unending perpetuity to his crime. He has sworn eternal allegiance to the prince of murderers, and sold himself, soul, body, and spirit, to perpetual evil. Look at the vast army of advocates and apologists, that cluster around him! Every sect, with the exception of the Quakers, (and they dare not bark,) which inhabits his territory—their Judas-like priesthood,

who teach for hire and divine for money—the great body of the equally corrupt clergy and corpulent, gouty sects of the north—the greater influence of a pseudo-religious press—the worshippers of mammon, a mighty host—a widely extended, unprincipled political press—the two great political parties which divide the country in their sordid strife for the spoils of office—the vast army of mercenary office-holders, without feeling and without honesty—the governments of nearly all the states, and the government of the United States—all combine to justify, to protect, and defend him.

I know that there is nothing too hard for the Lord—that he is able to surmount all these, or any other obstacles. But what reason have we to expect, that he will interpose his all-conquering arm to rescue *such a nation as this?*—a nation which has proved recreant to every principle upon which its government is ostensibly based, and for the rectitude of which, in their birth, they most solemnly appealed to Heaven—a nation more perfidious than Arabs or Algerines, guilty of the blackest perjury before all the world in violating solemn treaties with the grievously wronged Indian, scattered, and peeled, and driven with force and cruelty from his rightful home—a nation guilty of the most high-handed and daring robberies

—a nation dyed in the blood of stolen Africans, of murdered slaves, and murdered Indians—a nation which weighs every principle and every interest of heaven and earth in the scales of avarice, and calculates their value accordingly—a nation which has trampled upon all justice, all law, all government, all truth and righteousness, in efforts to crush the best friends of our common humanity—a nation which, like the drunkard or the maniac, has lost the power of self-recovery, and is every way well worthy of being made a proverb, a by-word, a hissing, and a curse among all the nations of the earth. ‘Were they ashamed when they had committed abominations? Nay, they were not at all ashamed, neither could they blush! Therefore, they shall fall among them that fall at the time that I visit them: they shall be cast down, saith the Lord.’ ‘Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this?’

There is a certain class of medicines, powerful but equally valuable, which, when administered to a patient in whom the vital stamina is not materially injured, invariably effects a cure; but which, when administered to one whose constitution is imperceptibly, yet irrecoverably impaired or undermined by a complication of diseases, have no other tendency than to develope

the most frightful symptoms—such as deadly chills, violent convulsions, and raving delirium—and hence, hurries him to his tomb. The state of this latter patient, I consider a just representation of the moral, religious and political condition of this country, generally. Abolition would effect a cure, if there was enough of vitality to sustain its operation; but fierce diseases having pertinaciously seized every part, its only tendency is to develope (not create) appalling symptoms of deep decay and speedy dissolution. The violence of mobs, the fury of oppressors, the virulence and madness of their protectors and apologists in Church and State, are but the tremendous convulsions, the fearful delirium, the dying throes of an expiring nation.

The signs of the times indicate clearly, to my mind, that God has given up the sects and parties, political and religious, of this nation, into the hands of a perverse and lying spirit, and left them to fill up the measure of their sins. When this measure shall have been completed, I doubt not that he will thunder in his burning indignation upon them; and as each scathing round shall successively demolish the various ecclesiastical and political structures, all minds will instantaneously recur to the remonstrances and warnings repeatedly given by those true

friends of God and man, 'who would have made up the hedge—who stood in the gap before the Lord, for the land, that he should not destroy it'—but who were thrust away, and trampled under foot. Moral Reform, Peace, Anti-Slavery, Anti-Sectarian, or any other philanthropic measures, will never, by themselves, effect their great objects. One design of God in originating them is, to prepare this nation to understand, when he comes to judgment, what are the mighty sins which have kindled his wrath against it. Observe how ready even a Bacon* was to refer to slavery as one of the prominent causes of divine judgment in blasting the commercial interests of the country. The late pressure was only a fore-running presage of what He is about to do. When the Lord reveals himself in flaming fire, all the facts, the arguments, appeals, rebukes, entreaties, which have been heaped around the abominable, the whoremonger, the sorcerer, the blood-stained warrior, the vile oppressor, the bigoted sectarian, the sin-advocating levite, the perjured statesman, &c. will kindle like so many faggots, and burn upon the conscience like the raging fires of a volcano.

I look upon abolition as the greatest moral

* Leonard Bacon of New-Haven.

school, instituted of God, now existing—in which he is disciplining a class of noble minds for a more tremendous crisis than this world has ever yet seen—which, I think, is not far distant. I consider it as a voice from heaven to the honest-hearted, saying, ‘Come ye out from among them, (i. e. all who are joined to their idols,) that ye be not partakers of their sins—that ye receive not of their plagues.’ I view it as holding a similar relation to the developement of that kingdom which shall destroy all others, and never end, which John the Baptist held to Christ in his first advent. It is not the revelation of the Lord from heaven, but the ‘voice of one crying in the wilderness, Prepare ye the way of the Lord! Make straight in the desert a highway for our God!’—Hence, I regard it of more consequence and of more advantage than any other moral movement now extant. But all are not Israel who are of Israel; and God will, in his own time and way, institute a winnowing process, which will send back many professed abolitionists to the place where they legitimately belong. As in Gideon’s army, tests will be successively developed, which will discover and purge out the heartless, temporizing, pusillanimous and selfish spirits which have intruded themselves among you.

I value abolition because of its Christ-like

principles. Its fundamental principles, as applied to the *natural* inheritance and happiness of man, are Christ's principles, as applied to the *spiritual* inheritance and happiness of man. The arguments and objections which are urged against it are precisely of the same character, and come from the same source that those do which are urged against a pure and perfect christianity. That I may not seem to be 'a setter forth' of strange doctrines, I will present a few particulars, in which the parallel may be distinctly seen between the two.

Arguments in favor of slavery, or objections to natural freedom.

1. Slavery was forced upon us by a superior power, (the British Government,) without our consent, and it is not in our power to remove it.

2. Slavery was entailed upon us by our ancestors: cannot help what was done before we were born.

3. The patriarchs were godly men, yet were great slaveholders.

4. The Jews were the chosen people of God, yet they greatly indulged in slaveholding.

5. Members of the primitive church held many

Arguments in favor of sin, or objections to spiritual freedom.

1. A sinful nature was forced upon us by a higher power, (the Divine Government,) without our consent, and it is not in our power to remove it.

2. Sin was entailed upon us by our common ancestor: cannot help what was done before we were born.

3. The patriarchs were godly men, yet were great sinners.

4. The Jews were the chosen people of God, yet they greatly indulged in sin.

5. Members of the primitive church committed ma-

slaves, yet were acknowledged christians.

6. Emancipations of slaves nowhere required in the Bible as necessary to piety or the divine favor.

7. No instances in the Bible of any, upon becoming religious, emancipating their servants from slavery.

8. Many of the best men in all ages—philanthropists, patriots, ministers, and pious laymen, as such, have held many slaves.

9. Bible predictions lead us to expect that African servitude will always exist in this world, even in the best of countries.

10. In the nature of the case, the slave cannot be free from physical bondage here. The prejudices of the whites, his degradation, and natural inferiority, must ever keep him under the servile yoke, in some form.

11. Have never seen any who were the better for being ostensibly free from slavery.

12. If we should practically acknowledge slavery to be inconsistent with justice and humanity, we should be stript of all the property we possess.

13. Slaves have been so

ny sins, yet were acknowledged christians.

6. Freedom from sin nowhere required in the Bible as necessary to piety or the divine favor.

7. No instances in the Bible of any, upon becoming religious, being emancipated from sin.

8. Many of the best men in all ages—philanthropists, patriots, ministers, and pious laymen, as such, have committed many sins.

9. Bible declarations lead us to expect that sinful servitude will exist in this world, even in the best of men.

10. In the nature of the case, the sinner cannot be free from moral bondage here. The corruptions of the world, temptation, his bodily constitution, habits, and natural propensities, must ever keep him under the servile yoke, in some form.

11. Have never seen any who were the better for being professedly free from sin.

12. If we should heartily acknowledge sin to be inconsistent with truth and christianity, we should be stript of all the religion we profess.

13. Sinners have been

long accustomed to slavery, they cannot be made free at once, but gradually.

14. The slaves cannot be made free here—must be transported beyond the sea, and colonized in the land of their fathers, in order to be liberated from slavery.

so long accustomed to sinning, they cannot be made free at once, but gradually.

14. Sinners cannot be made free here—must be transported beyond the grave, and colonized in the land of their fathers, in order to be liberated from sin.

Dearly beloved, the morning cometh, and also the night—but the night first. A brighter day is approaching—but a day of darkness and gloominess, a day of clouds and thick darkness, must intervene between this time and that glorious appearing of our Lord Jesus Christ, when he shall consume the Man of Sin with the spirit of his mouth, and destroy him with the brightness of his coming. That day is near at hand, yea, even at the doors. Already a mighty moral famine is in the land—not a famine of bread, nor a thirst of water, but of hearing the pure word of the Lord. The distant sound of approaching earthquakes is heard. Spiritual pestilences have commenced their mortal ravages. False prophets and false Christs are many. Brother is offended with brother, and ready on the slightest occasions to betray him. Love waxes cold, and iniquities abound. Distress of nations is beginning to appear, with perplexity. Men's hearts are failing them for fear, while looking for those things that are

coming upon the earth ; for the powers of heaven shall be shaken. But all who have received that kingdom which cannot be moved—who stand upon mount Zion, upon the Rock of Ages, will look undaunted upon ‘the wreck of elements and the crush of worlds,’ peaceful, joyful, in the Christian’s rest.

My brother, I have not written this letter for the Liberator, either in whole or in part, or for publication any where. I have written it that I might, in this way, hold communion with you personally ; and thus, as I have long desired, breathe the abiding sentiments of my soul into your own bosom. I know not but you will think that I have laid a large and heavy tax upon you, and have acted the part of an intruder. If I have, forgive me this wrong. The Lord knoweth that it is the love I bear toward you, and the desire which I cherish, that you may be sustained and borne successfully through the many conflicts which you have to pass, because I have seen a spirit in you which is not of this world. All these, and many other considerations of good will, have led me to take the liberties (if such they may be called) which I have in this letter, and to open my heart so freely and fully to you. I find but few unfettered minds and congenial hearts with whom I can hold sweet counsel—because

I am a heretic of the worst kind, in holding to a most disorganizing, pestiferous and deceitful doctrine, viz. that Jesus Christ came to *save his people from their sins*, and, consequently, from the power and tyranny of all who LIVE upon these sins. I have found me a lodging place of wayfaring men here in the wilderness, as a stranger and a pilgrim, tarrying only as it were for a night. I might say much respecting my present retirement from the busy world into a new and poor country, surrounded by the forest, &c. &c. but consider it wise to be silent. The Lord direct and succeed you. Wishing you and yours, and all who are associated with you in operation and heart, grace, mercy and peace, I subscribe myself your affectionate brother in the kingdom and patience of Jesus Christ. Farewell!

JAMES BOYLE.

P. S. In saying that I did not write this letter for publication, I would not have it understood that I have any secrets, or would prescribe to you any course in regard to it which you should take. Do as you please with it. It formed no part of my design, whatever, in writing it, to gain any notice from any class of men, or from yourself. I know you have occupation enough, without that of noticing every

individual who may write you. I have a thousand things in my mind respecting the great things of God, of Christ, of his kingdom, of the gospel, of the law, of antichrist, of the world, the church, &c. &c. about which I should rejoice to converse with you, but will trust that my Father will, in his own time, give me an opportunity. A thousand blessings on you and yours. Amen.

J. B.

WM. L. GARRISON.

UNIVERSAL EMANCIPATION.

BROOKLYN, August 14, 1837.

MY DEAR FRIEND :

What an oath-taking, war-making, man-enslaving, sin-perpetuating religion is that which is preached, professed, and practised in this country ! It is like 'clouds without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ; raging waves of the sea, foaming out their own shame.' Its main pillars are Judaism and Popery, and no wonder the crazy superstructure is tottering to its fall. But God is preparing something better, to redeem, regenerate, and give rest to this troubled world. Out of the ruins of the various religious sects, (for they are all to be destroyed by the brightness of the coming of Christ,) materials of holiness shall be gathered to build up a spiritual house, and to constitute a royal priesthood. Below is a poetical effusion, on the subject of CHRISTIAN REST, to which my mind and head have just given birth.

Yours, in the bonds of love,

W. L. G.

TRUE REST.

‘Come unto me, all ye that labor and are heavy laden, and I will give you REST.’—*Jesus Christ.*

‘For we who have believed do enter into REST.’—*Paul.*

If thou should'st fail to find true rest
On earth, thou'lt find it not in heaven ;
Here must it dwell within thy breast,
Or thou must tempest-tossed be driven.

For what *is* REST? Not indolence
Of body, or of mind or soul;
Not in the loss of sight or sense—
Not in the grave, our earthly goal.

It is not freedom from ‘the ills
Which flesh is heir to’—sickness, pain,
Malice that wounds, or Death that kills,
Temptation's lure, or Penury's chain.

In vain in Nature's solitude
'Tis fondly sought—in hermit's cell,
Where stranger footsteps ne'er intrude—
On mountain-top, in silent dell :

It reigns not in the peasant's cot,
Nor in the palace of the king;
It is not found by chance or lot,
'Tis not a partial birth-right thing.

Gold cannot buy, nor valor win,
Nor power command, nor station gain it;
Whatever bears a taint of sin,
Unpurified, cannot obtain it.

Thou may'st have beauty, wit, and parts,
 That shall secure thee vast acclaim,
 And be the idol of all hearts,
 And gather universal fame ;
 And by the potentates of earth
 Be honored as a chosen guest ;
 And be exalted from thy birth—
 Yet never know one hour of rest !
 Thou may'st upon thy very knees
 Have gone on many a pilgrimage,
 And far excelled all devotees,
 That ever trod this mortal stage,
 In self-inflicted agonies,
 All sinful lusts to crucify :
 In vain thy tears, and groans, and cries—
 Rest, by such acts, thou can'st not buy.
 Thou may'st have joined some chosen sect,
 And given thy sanction to a creed,
 And been pronounced among th' elect,
 And zealous been in word and deed—
 Most orthodox of proselytes,
 Strict in observing seasons, days,
 Church order, ceremonies, rites,
 Constant at church to pray and praise—
 Munificent in all good works,
 That with the gospel may be blest
 All heathen tribes, Jews, Greeks and Turks—
 Yet still a stranger be to REST.
 For what is REST ? 'Tis not to be
 Half saint, half sinner, day by day ;

Half saved, half lost ; half bound, half free ;
 Half in the fold, and half astray ;
 Faithless this hour, the next most true ;
 Just half alive, half crucified ;
 Half washed, and half polluted too ;
 To Christ and Belial both allied !
 Now trembling at Mount Sinai's base—
 Anon, on Calvary's summit shouting ;
 One instant, boasting of free grace—
 'The next, God's pardoning mercy doubting !
 Now sinning, now denouncing sin ;
 Filled with alternate joy and sorrow ;
 To-day, feel all renewed within,
 But fear a sad relapse to-morrow !
 All ardent, now, and eloquent,
 And bold for God, with soul on fire ;
 At once, complete extinguishment
 Ensues, and all its sparks expire !
 O, most unhappy of mankind !
 In thee what contradictions meet !
 Seeing thy way, yet groping blind !
 Most conscientious, yet a cheat !
 Allowing what thou dost abhor,
 And hating what thou dost allow ;
 Dreaming of freedom by the law,
 Yet held in bondage until now !
 This is ' the old man, with his deeds,'
 Striving to do his very best :
 'Tis crucifixion that he needs—
 Self-righteous, how can *he* know rest ?

What, then, *is* REST ? It is to be

Perfect in love and holiness ; (1)

From sin eternally made free ; (2)

Not under law, but under grace ; (3)

Once cleansed from guilt, forever pure ; (4)

Once pardoned, ever reconciled ; (5)

(1) ' If we love one another, God dwelleth in us, and his love is *perfected* in us.'—1. John, iv. 12.

(2) ' Whosoever abideth in him, (Christ,) *sinneth not*.—He that committeth sin is of the devil. Whosoever is born of God *doth not commit sin*, for his seed remaineth in him ; and *he cannot sin*, BECAUSE HE IS BORN OF GOD. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother.'—1 John, iii. 6, 8, 9.

(3) ' Sin shall not have dominion over you : for ye are not under the *law*, but under grace.'—' If ye be led by the Spirit, ye shall not be under the law.'—' Wherefore the law was our *school-master* to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master.'—' For I through the law *am dead* to the law, that I might live unto God. I am crucified with Christ : nevertheless, I live ; yet not I, but Christ liveth in me. I do not frustrate the grace of God : for if righteousness come by the law, then Christ is dead in vain.'—' For the law of the Spirit of life in Jesus Christ, hath made me free from the law of sin and death.'—PAUL.

(4) ' The blood of Jesus Christ cleanseth us from *all sin*.'—1 John i. 7.—' For by one offering he hath *perfected* forever them that are sanctified.'—Hebrews x. 14.

(5) ' For if when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, *we shall be saved by his life*.'—Romans v. 10.—' And you, that were sometimes alienated and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unproveable, in his sight.'—Colossians i. 21, 22.

Once healed, to find a perfect cure ; (6)

As JESUS blameless, undefiled ; (7)

Once saved, no more to go astray ; (8)

Once crucified, then always dead ; (9)

Once in the new and living way,

True ever to our living Head ; (10)

(6) 'With his stripes we are healed.'—Isaiah liii. 5.—
'We know that we have passed from *death* unto *life*.'—
1 John, iii. 14.—'He that heareth my word, and believeth on him that sent me, hath *everlasting life*.'—
'He that believeth in me, though he were *dead*, yet shall he live, and shall *never die*.'—CHRIST.

(7) 'Every man that hath this hope in him purifieth himself, even as he (Christ) is pure.'—'In him is no sin.'—'He that doeth righteousness is righteous, even as he (Christ) is righteous.'—1 John iii. 3, 5, 7.—
'Christ liveth in me.'—Galatians ii. 20.—'If any man have not the Spirit of Christ, he is none of his.'—Romans viii. 9.—'I in them, and they in me, that they may be made *perfect in us*.'—1 John, iv. 13.

(8) 'I give unto him, and he shall give unto me, and they shall never perish, neither shall I ever come out of my hands.'—'I know whom I have given, and am persuaded that he is able to keep that which I have committed unto him against that day.'—PAUL.—'Receiving the end of your faith, even the salvation of your souls.'—PETER.

(9) 'Knowing this, that our old man is crucified with him, *that the body of sin might be DESTROYED*, that henceforth we should not serve sin. *For he that is dead is freed from sin*. Now if we be dead with Christ, we believe that we shall also live with him.'—Romans vi. 6, 7, 8.—'For ye are dead, and your life is hid with Christ in God.'—Colossians iii. 3.—'And they that are Christ's, have crucified the flesh, with the affections and lusts.'—Galatians v. 24.

(10) 'Speaking the truth in love, may grow up into him in all things, which is the head, even Christ.'—Ephesians iv. 15.—'Who shall separate us from the

Dwelling in God, and God in us ; (11)

From every spot and wrinkle clear ; (12)

Safely delivered from the curse ; (13)

Incapable of doubt or fear. (14)

It is to have eternal life, (15)

To follow where the Saviour trod ; (16)

love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'—Romans viii. 35, 37, 38, 39.—'I am the bread of life: he that cometh to me, shall *never hunger* ; and he that believeth on me, shall *never thirst*.'—John vi. 35.—'How shall we, that are dead to sin, live any longer therein ?'—Romans vi. 2.—'Who are kept by the power of God through faith unto salvation.'—1 Peter i. 5.

(11) 'God is love: and he that dwelleth in love, dwelleth in God, and God in him.'—'He that keepeth his commandments, dwelleth in him, and he in him.'—1 John, iv. 16—iii. 24.

(12) 'Not having spot or wrinkle, or any such thing.'—Ephesians v. 27.

(13) 'Christ hath redeemed us from the curse of the law, being made a curse for us.'—Galatians iii. 13.—'The leaves of the tree were for the healing of the nations. And there shall be no more curse.'—Revelations xxii. 3.

(14) 'There is no fear in love ; but perfect love casteth out fear: because fear hath torment. *He that feareth, is not made perfect in love*.'—1 John iv. 18. 'For ye have not received the spirit of bondage again to fear.' Romans viii. 15.

(15) 'God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life.' 1

To be removed from earthly strife— (17)

Joint-heirs with Christ—and sons of God ! (18)

Never from rectitude to swerve,

Though by the powers of hell pursued ;

To consecrate, without reserve,

All we possess, in ‘doing good.’

It is to glory in the Cross,

Endure reproach, despise the shame,

And wisely count as dung and dross,

All earthly grandeur, homage, fame ;

To know the Shepherd of the sheep—

Be gentle, harmless, meek and lowly ;

All joy, all hope, all peace—to keep

Not one in seven, but all days holy !

John v. 11, 12. ‘The gift of God is eternal life, through Jesus Christ our Lord.’ Romans vi. 23. ‘I give unto them eternal life.’ John x. 23.

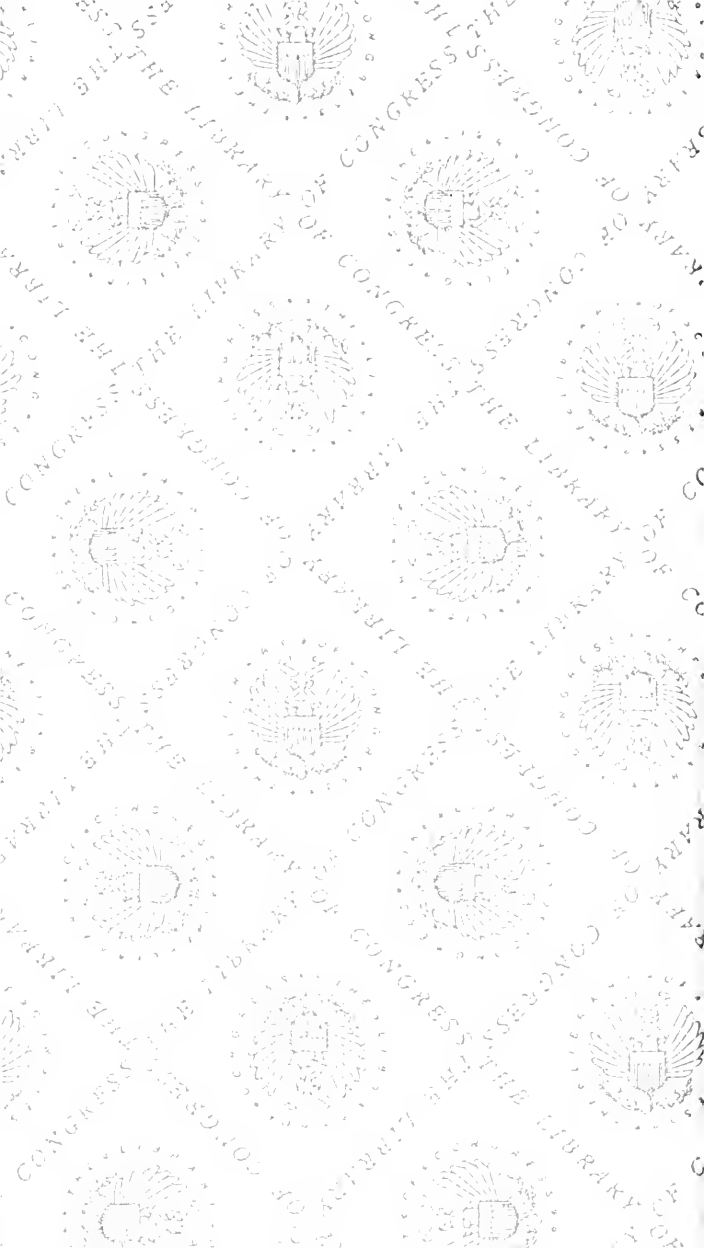
(16) ‘Christ also suffered for us, leaving us an example, that we should follow his steps.’ 1 Peter ii. 21. ‘If any man serve me, let him follow me.’ John xii. 26. ‘If any man will come after me, let him deny himself, and take up his cross daily, and follow me.’ Luke ix. 23.

(17) ‘God hath called us to peace.’ 1 Corinthians, vii. 15. ‘Follow peace with all men.’ 2 Timothy, ii. 22. ‘Peace I leave with you, my peace I give unto you.’ John xiv. 27.

(18) ‘If children, then heirs : heirs of God, and joint-heirs with Christ. For as many as are led by the Spirit of God, they are the sons of God.’ Romans viii. 14, 17. ‘Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God !’ 1 John iii. 1. ‘That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation.’ Philippians ii. 15.

It is to be all prayer and praise,
 Not in set form or phrase expressed,
 But ceaseless as angelic lays—
This, only this, is CHRISTIAN REST !
 He who, believing, hath obtained
 This REST, shall ne'er be troubled more,
 Though round him lions, fierce, unchained,
 For his destruction rage and roar !
 He may be famishing for bread,
 Or be of men the jest and mirth,
 And have no where to lay his head,
 No spot to call his own on earth ;
 Temptation, with its endless wiles,
 May strive to turn his feet aside—
 And Flattery, with its treacherous smiles,
 May hope to flush some latent pride ;
 He may be hunted as a beast—
 As heretic dragged to the stake—
 Placed on the rack Revenge to feast,
 And Bigotry's fierce wrath to slake ;
 Or whether earth or hell assail,
 It matters not—within his breast
 Is joy, is peace, that cannot fail—
 Nought shall destroy his CHRISTIAN REST !

WM. LLOYD GARRISON.



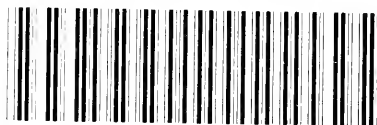
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